

BIBLE SOCIETY RECORD.

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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Thursday, the 31st day of March, 1892, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day*. Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

THE COLUMBIAN EXPOSITION.

The Managers of the American Bible Society, recognizing the value of a great opportunity, desire to make an exhibit in Chicago in 1893 similar to that made in Philadelphia in 1876.

A large case containing copies of the Holy Scriptures in many languages and dialects was placed in a prominent position in the great exhibition building, furnishing one of the most impressive object lessons for the multitudes gathered from all parts of the world. Arrangements should also be made, now as then, to supply the Scriptures, by sale or gift, to all who may desire or need them.

Such an enterprise will call for a large expenditure, which in view of the pressing demands of the regular work of the Society, at home and abroad, should be secured by special contributions.

Several generous subscriptions have been made by friends of the Society, deeply interested in this movement, and others are earnestly solicited. It is important that responses to this appeal should be made at an early day.

Mr. William Foulke, Treasurer, Bible House, Astor Place, New York, will be pleased to receive contributions or subscriptions for the purpose named.

ON THE CIRCULATION AND THE USE OF THE BIBLE.

BY THE ARCHBISHOP OF YORK.

It is a matter of very great satisfaction to me that my first appearance in this, the largest town in my diocese, should be on an occasion of such paramount importance as this, when we are met together to further the circulation of the Holy Scriptures. But it is also a satisfaction to me that on this occasion I have the pleasure of coming in contract not only with my brother clergy, but with many of those who do not belong to the Church of England, and are among the most earnest and hearty supporters of this admirable society.

When we consider the vast and far-reaching work which has been taken in hand by this society—whether we regard it in its aspect at home or abroad—one is almost amazed at its infinite importance, especially when one considers the results which, by the mercy of God, may issue from it, in making known the word of salvation throughout the whole world. You will hear, no doubt, from those who have come here to represent the society, a full account—or at least a very interesting account—of what the society is doing, especially within the last year, in both these departments of its work. To myself the foreign work of the society is specially interesting, because it happened that for two or three years of my life I lived among populations of Hindoos, Mohammedans, and Chinese. I am, therefore, always deeply interested in the accounts which I find in the singularly instructive reports of the society of

the work that is being done in the mission fields, and, so far as God permits us to see them, of the results which have been attained. As regards the work of the society abroad, it is perfectly true that the conversion of the world was not intended by our Lord to be accomplished by the circulation of a book, but by the living voice of the messengers of peace. Yet we know how often in the absence of the living voice God has wonderfully blessed the written word as it is treasured up for us in the Holy Scriptures. We cannot but admire the thoughtful love of God and care for his creatures in this, that where the means, so far as we are entrusted with the providing of them, show any shortcomings on our part, he comes in by himself and by the free exercise of his mercy and love opens the dark eyes and enlightens the understanding, and above all, as St. Paul beautifully calls it, "the eyes of the heart," that the soul may be turned to long after God, the living God, and find its satisfaction in the messages of comfort, and of truth, and of peace, that are stored up in the word of God. But although we gather from Christ's parting words to his disciples that his purpose was that the conversion of the world should be accomplished mostly by living teachers, yet we know that the living teacher himself, as he goes forth to proclaim the glad tidings of salvation to the distant ends of the earth, makes his way to the Bible society before he goes, in order to furnish himself with a supply of the Holy Scriptures, with which to further the work of his ministry, and to second the efforts of his living voice. I confess that to my mind this is the most interesting—I had almost said the most important—part of the work of the society. The work of the mission field could absolutely not be carried on without the Bible society. Whatever societies are at work, and to whatever religious community they may belong, they all turn to the Bible society, as to an armory from which they draw the great weapon of their warfare, "the sword of the Spirit, which is the word of God," in order that their ministry amongst the heathen nations of the world may, by God's mercy, become effectual.

In the work we are carrying on in connection with this society there is a great deal, as you know, to encourage us. You have only to read any one of the reports of this society to see how wonderfully God is blessing the work in which we are engaged. But on the other hand, no doubt, there is a great deal that may discourage us. I am inclined to think, as regards our home work, that the children are not now so well instructed in the Holy Scriptures as they were some time ago. I may be wrong; I hope so; but my impression is that the Bible occupies a less prominent position in the teaching of the young than it did even twenty or thirty years ago. And, if this be so, it is a very serious and incalculable loss, for it is in the years of youth that we find the seed-time for the spiritual life, and the word of God sown in the tender hearts of the young is more likely, at least that is all we dare to say, in God's good time to spring up and bear fruit, than when it falls upon the harder soil of the soul that has come into much contract with the world and its cares, its pleasures, and its sins. If, therefore, I am right, I feel that this is a very serious discouragement to us, and one which we ought to do our utmost to

remedy. We cannot conceal from ourselves the fact that in many of our schools now the time allotted for the teaching of the Bible is very much less than it ought to be. The manner in which the Bible is taught is very much less satisfactory than it used to be. Even where the word of God is read, in many cases there is no attempt to bring home its teachings to these infant minds, and, so long as this continues, I feel that the Bible society is working with a very considerable difficulty in its way, and that even the circulation of Bibles in the homes of the poorest of our fellow-countrymen is seriously counterbalanced by inadequate instruction of the children. I trust that better days are coming to us, or that we shall find some other means, not only in our Sunday schools, but in other ways, of bringing home to the hearts of the children those truths concerning their salvation which they used once to learn in their day schools, and which we must try to supply to them now in other places and in many other ways.

There is another difficulty and another discouragement of, I confess, a very serious kind which we have to face nowadays. There is encouragement certainly in this, the greatest of all perhaps, that never in my own lifetime—so far as I have had opportunity of forming an opinion—has there been so widespread and so deep-seated a desire to understand the word of God as in the present day. I learned that in my experience as a parish clergyman; I hear a great deal to confirm it even now from my brother clergy. I believe that that is God's special work in the present day, and that he has stirred the hearts of his people, by a very direct influence of his Holy Spirit, to hunger and thirst for a knowledge of the word of God. That is a great encouragement to us, and it is a matter for the deepest thankfulness. I must say I hold it to be a primary duty of every minister of Christ and his chiefest happiness to help his people to know and understand the word of God; and that in whatever other form his teaching may be given to them, this is the best and highest form of all—the exposition of the plain meaning and practical teaching of the pages of God's word. But, unfortunately, as we know, in these days there has arisen a school of thoughtful and well-meaning men who have set to work to investigate and to criticise the Holy Scriptures in a manner which has certainly led to a great deal of searching of heart on the part of those who know and love their Bibles, and to a great deal of perplexity on the part of those who have little acquaintance with the Holy Scriptures. It is sometimes said:—"Are we not to investigate the Bible as honestly and thoroughly as any other book?" I say, "By all means investigate the Bible." You cannot investigate it too closely. You have our Saviour's own command or encouragement, at least, to "Search the Scriptures," for the word he uses would justify any amount of honest investigation. Only, bear in mind, while you investigate, the nature of the subject with which you have to deal—that it is a subject absolutely unique in its character. It is not true to say that you may investigate and criticise the Holy Scriptures as you would any other book. It is not the same as any other book. There is a sense, no doubt, in which, as you hear it constantly alleged in these days, every man of genius, every great philoso-

pher, every great scientist, is inspired by God, for we know that all the light that comes into the world can only come from him who lightenth every man. That is perfectly true, but no one who is ready to accept the statement of Holy Scripture respecting itself can fail to see that it stands in a perfectly different position from any treatise of science or philosophy, and from any other writings in the world. If it is true, as the Apostle tells us, that "Holy men of old wrote as they were moved by the Holy Ghost," this gives to the writings of Holy Scripture a character absolutely different from that of any other book that was ever known in the world. However freely it may be investigated, it must be ever investigated with the recollection of what the subject is which we have taken in hand. If only that were kept in view, I think we should have less to fear from what is going on around us nowadays. A great deal that shelters itself under the fair-sounding name of the higher criticism is really, in many cases, the enunciation of hasty conclusions derived by methods of investigation, which, perfectly legitimate in themselves, are not applicable to the Holy Scriptures. What is more sad, we find connected with such investigations a loss of that reverence for God's word which used to be the characteristic of all who professed to study or love it. We should pay dearly indeed for any increase of knowledge, even the truest knowledge, if it led to any diminution of the reverence with which we should study the word of the eternal God. Our poet has very truly said in one of the stanzas of *In Memoriam* :—

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well,
May make one music as before,
But vaster. We are fools and slight,
We mock Thee when we do not fear,
But help Thy foolish ones to bear,
Help Thy vain world to bear the light."

Unless we can learn to bear the light, by maintaining reverence along with the light, we may well fear lest the criticism, which leads us to diminish our reverence, will not increase our true knowledge of the word of God. It is true that this lack of reverence, which I deeply lament, and against which I think it is one's duty to lift up one's voice in these days—has shown itself in its most offensive form, not in our country, but on the Continent. Still there are symptoms of a growing feeling of the same character, which are to be found in very recent publications, where the word of God is treated after a fashion which certainly would have horrified our forefathers, and where the manner in which even the writers of Holy Scripture are spoken of is a kind of patronizing contempt. That is not the spirit in which any student of Holy Scripture should address himself to his work. But notwithstanding this, we may well venture to hope that it is only one of those passing clouds which will from time to time cross the heaven of our spiritual life, and that when the storm has burst and disappeared it may leave behind it, by the overruling providence of God, some good results towards the better understanding and the greater love of those inestimable Holy Scriptures. It is only amidst the changeful experiences of life, and especially in its darker and more trying hours,

that we learn to know the value of that word of God. It is one of the consolations which any man may take to himself when he is called to pass through a time of darkness and trial, of pain and suffering, that it is then he will learn more fully, more deeply than he ever did before how dear are God's counsels to us, and how precious are the consolations of his truth. And surely the practical outcome of any such meeting as this, when we congregate together to promote the circulation of the Holy Scriptures, should be an earnest inquiry on our own parts whether we are so searching the Scriptures or learning to value and to love them as we ought to do; whether they are our delight and our counsellors, as they were to the Psalmist of old; whether we are not sometimes tempted to deal with them in, if I may so speak, a merely official way, discharging our consciences by reading an appointed portion of Scriptures without seeking to penetrate into its spiritual meaning, and to take it home to our own hearts. Every such meeting of the Bible society as this should certainly have for one of its results not only the promotion of the great work which brings us here to-night—not only the support of a society, for that is not really our object, it is to help the work of God—not only this, but that that word may have more influence, more effect, more power, and more fruit in our daily lives, that men may see, those who know us best, those who see us oftenest—that that word is having free course in our hearts, and helping us to glorify God in our lives. It is a happy coincidence for those who belong to the Church of England that the appointed lesson for this very evening ends with these words, with which I will close what I have to say, "Blessed are they that hear the word of God and keep it."

FOREIGN DEPARTMENT.

HAITI.—The "Société de Propagande Religieuse" was organized in Port-au-Prince in June, 1890, for the circulation of Bibles and religious books, and its report for the first year mentions the distribution throughout the island of 369 Bibles, 574 Testaments, and 278 portions of the Scriptures. The society now appeals to all who are interested for funds to help in the erection of a Bible House to furnish not only a depot for its books but a reading room and lecture hall, hoping thus to emphasize the importance of the work and enlarge the usefulness of the organization.

CHINA.—Mr. Archibald, the agent of the National Bible Society of Scotland, refers to the contrast in China between districts where Christian books have been widely circulated and those where few or none have been seen. He says :

The contrast may be seen, for example, between the district of Wu-chang in Hupeh, and the Changsha district in Hunan, in the amount of attention paid to idolatrous observances. In the one district the people seem to be losing faith in their idols; there is a feeling of change in the very air. An intelligent, thought-worn priest, a very rare kind of priest in China, whom I met in a temple on the Kiang-si border, expressed it thus : " You have come

here," he said: "I have been to the sacred island of Putoo, in the Eastern Sea, and your books were there; I have been to Mount Omi, in Sze-chuen, in the far west, and your books were there; you are coming, we are going."

In the other district the people simply seemed mad over their idols. Like the ancient Canaanites, "they served their gods upon the high mountains, upon the hills, and under every green tree." Processions, pilgrimages, offerings, and feasts were the order of the day everywhere. Half their time seemed to be given to the idols.

BRAZIL.—The colporteurs reporting at Rio de Janeiro write that in places where Bibles have been sold, they find a greater demand than they have ever known before, and that in places never before visited, there is also a marked readiness to buy. These reports show that previous sowing has not been in vain.

ANOTHER TESTIMONY FROM MEXICO.

The Rev. W. D. Powell, a missionary of the Baptist denomination at Saltillo, Mexico, writes to Mr. Hamilton as follows, under date of January 22d:

I appreciate most heartily the work done by your noble Society in this Republic. It has been the foundation and bulwark of all other evangelical effort. I have often been where the people had never seen a missionary of any other denomination; but I have never been where the colporteur of the American Bible Society was unknown. Visiting a new community I soon hear of some one who has a Bible, and on investigation I learn that fifteen or twenty years ago a "Bible seller," as they call the colporteur, passed through the community and supplied such and such families with the word of God. Some have been burned by the fanatical priest, but others continue to testify to the only way of life and salvation.

BRAZIL.

PIONEER EVANGELICAL WORK.

LETTER FROM THE REV. H. C. TUCKER.

I wish to give the readers of the *Bible Society Record* an incident from our work in Brazil. The above heading suggests its nature. The object is to show that the Bible Society is doing pioneer work in the evangelization of that country.

In May, 1889, the Agent, in company with two colporteurs, started on a journey through a section of country never before visited by Bible workers. Several towns and villages and intervening settlements were visited, in which we had good success. One morning early we began to ascend a serra. About three o'clock in the afternoon we reached the summit. As both we and our mules were tired with the day's journey we decided to stop at the first farmhouse on the plain to spend the night, if permission could be obtained. The lady of the house assured us that we were welcome to share their hospitality. One of the colporteurs explained to her our mission, and asked if we could have the privilege of preaching to them at night. She replied that her husband would have to be consulted, and that he would be at home in a short time. Very soon he came, and

when asked if we could preach in his house that night, he replied: "I am a poor man, and not able to pay the expenses." We assured him there would be no expense incurred. He replied: "But I know about these priests; I never call on them for any service—a funeral, a baptism, or a marriage—without having to pay them large sums of money."

By-and-by he was persuaded that we really did not mean to charge anything for holding a service, and he gave permission. His family, a number of workmen on the farm, and a few travellers who, like ourselves, had stopped to spend the night, made an audience of about thirty or thirty-five. They all gave good attention to the sermon. After the service several desired to know more about this doctrine and this book we were distributing. The farmer and perhaps two other persons bought copies. As subsequent reports show, he began to read and study the Bible.

Several months after a letter came to me from one of the colporteurs, who was returning through that section, saying, that this man and others were very anxious to have me return and preach to them again. Being so much occupied that I could not go, I wrote to one of the missionaries requesting him to go, but he also had too much else to do. During the next year this same colporteur made a visit to the family, and found a number in the community so deeply interested that he wrote a most urgent letter asking me to go there and visit them. Again I could not find the time to do so, and again urged the missionary to go. Several months passed before he found time to do so, but finally he went. He found this man and a number of other persons deeply interested in the gospel. They had been reading their Bibles. During this first visit seven persons asked for baptism and membership in the church. Several months later a second visit was made to the community, and nineteen persons professed their faith in Jesus Christ and asked for admission into the church. The good work goes on.

This instance well illustrates what is above stated, that the Bible Society is doing pioneer work in the evangelization of Brazil. The colporteur on his return visits to the community has sold other copies of the Bible, thus extending the good work. There are many similar incidents from our work in Brazil which show how important is the work of the Bible Society to the missionaries in Brazil in opening and preparing for them the way. All the churches should note how important to their missions is the Society's work in Brazil.

A COMMENTARY ON ISAIAH IN CHINESE.

The Chinese Recorder calls attention to a new translation into the classical language of China of the Prophecies of Isaiah, by the Rev. F. R. Graves, of the American Episcopal Mission at Hankow. It is accompanied by a commentary, which is said to be the first to be published in the language on that book of the Bible. "Just about enough is expounded to make the general meaning intelligible to an ordinary native who has received some preparatory training in the study of the Scriptures." The work was

in press before the Missionary Conference met in Shanghai, two years ago, and its publication is not out of harmony with the effort now making to secure one version of the Bible which shall be acceptable to all who use the classical form of the language.

THE WONDERFUL BOOK.

A few days ago I was calling on an old Japanese woman who was formerly a matron in our school. A son in whom she trusted has lately brought disgrace to his old mother. Troubles of various kinds have gathered thick and fast about her. Sitting on the floor in her bare little room, with signs of poverty on every side, she unconsciously preached a sermon to me. She told me what a comfort her Bible was to her in these dark days. She said: "I have only a Bible and a temperance tract to read, and not having much to do, I read the Bible most of the time. It is such a wonderful, wonderful book! Such rich promises! I feel as if I should die but for the Bible." Tears filled her eyes, and I knew every word she uttered was from her heart. She said: "I have been reading the book of Job. I have a fellow sympathy for him. Like him I have lost my property and good name, but I thank God that my condition is better than his, for I have not his sores."—*Miss M. L. Winn, in the Mission Field.*

A BIBLE READER.

Rev. J. S. Collins, of the Church Missionary Society, Foochow, in his account of a tour in the Fookien province, relates the following incident of a native Christian who had removed from his own home to another mission station, and whose zeal is a great encouragement to hope for better things. Mr. Collins says of him: "Living in the Roman Catholic quarter of the town, he refused to go with his neighbors who invited him, either to worship or to gamble, and his reputation reached the ears of the priest, a Spaniard, who sent for him and talked with him for two hours, questioning him on both the Old and New Testament history. Astonished at the answers of so rough a man, he asked how many years he had read in school? 'I never was at school,' said the man. 'Where, then, did you learn all this?' 'From reading my Bible,' was the answer—and the priest was silent. Then he showed him the crucifix in the chapel. It impressed the man, but in an unexpected direction. To some minds his answer would be shocking, but to himself quite recently an idolater—it came quite naturally. 'What a pity,' he said, 'to make an idol of the Lord Jesus Christ, for the heathen to laugh at!'"—*Chinese Recorder.*

THE JAPANESE LANGUAGE OF THE FUTURE.

This theme is discussed in an editorial article of the *Japan Mail*, which says, among other things:

In the matter of language the Japanese have shown themselves to be most conservative. All attempts to dispense with Chinese ideographs and use Japanese kana or Roman letters in their stead have failed. The nation has refused to sanction any such reform. The Romaji-kai still exists, and the Kana-no-kai

boasts of a few members, but as proposed methods of reform the movements inaugurated by these societies are regarded by the bulk of the nation as failures.

In such matters foreigners are not competent judges either of what is possible or of what is desirable. In the first place they overrate the difficulty of acquiring the Japanese language as it is written and spoken to-day; and in the second, they fail to perceive how many and how serious are the obstacles to the exclusive use of kana or Roman letters for a language so full of homonyms as modern Japanese. It seems unnecessary to discuss methods of writing Japanese, since it is highly improbable that any important modification of the ideographic system now in use will be made at any rate for the next fifty years.

After discussing the various styles, the article proceeds:

There is one hopeful sign for the future to which it is worth while drawing attention. The notion that *intelligibility* is the one indispensable characteristic of language, be it written or spoken, is growing more and more prevalent. The Japanese have passed the stage through which our ancestors passed, when obscurity was mistaken for profundity. It is now very generally felt that the Japanese world is growing too busy to allow of circumlocution on the one hand or abbreviation amounting to vagueness on the other; that men must study how to express themselves clearly and concisely.

Again, after discouraging the idea of word-for-word translations, the article proceeds:

We are pleased to observe that several leading writers of the present day are beginning to see how impossible literal renderings are in the case of languages so widely differing from each other as Japanese and English, French or German; and how seriously they interfere with the free development of the language into which they are made. Most of the barbarisms of modern Japanese are traceable to the worship of literalness in translations. Slavish adherence to the forms of foreign speech is fatal to eloquence. Just as it is necessary for a foreigner who would bring out the full meaning of Japanese writing, to divest thoughts of their Japanese dress and clothe them afresh, so it is desirable that Japanese should feel themselves free to express ideas in their own fashion. Truth has a large wardrobe, and is quite unnecessary that she should appear in the same dress time after time. The Japanese language has enriched its vocabulary at an amazing pace in late years. All that is now needed is it should develop itself after its own fashion; that all cramping influences should be withdrawn and all artificial conditions removed. If this be done, the wide gap which has hitherto separated the written from the spoken language will be filled up, and the Japanese will thus be brought into conformity with Western tongues.

PROBLEMS OF LANGUAGE.

Every translator of the Bible into a new tongue has to encounter the difficulty of finding suitable words to express Christian thoughts and to represent ideas which the natives have never had. Native help must of course be sought, and very often an old word must be consecrated to new uses, or a new word must be

fabricated to meet the emergency. When Dr. Wenger of the Baptist Mission in India, pressed his Hindoo teacher for a Bengali word for conscience, he replied, after some thought: "What is not in the country has no name there."

SYRIA.

The Moslems are beginning to understand that Protestants hold to a pure faith. Sheik Mohammed Smair, of the Anazy Arabs, on entering our simple church in Beirut, stood by my side in the pulpit and, placing his hand on the open Arabic Bible, said: "Truly, this is the house of God. There is no image or idol here, only the house of God and the book of God."

REV. H. H. JESSUP.

A LEADING Turkish pasha is reported to have said to a Protestant minister: "The signs of the times are favorable to you Protestants. We are falling and you are rising. I shall die in the faith of the Koran; but my grandchildren will believe in your Bible."

COMPREHENDING THE SCRIPTURES.

Speaking of the difficulty of understanding the Scriptures encountered by pagan minds, *The Chinese Recorder* says:

We ought not to regard it as a wholly discouraging fact that a pagan should express himself as unable to understand what has lightly passed before his eye. Spiritual truth is spiritually discerned, and not unfrequently no amount of glossing in cold type can avail either to enlighten the understanding or to move the heart. Mystery in revelation is a necessity, as it is an incentive to research. It has happened again and again, that the Chinese, perusing for the first time a portion of the New Testament, attracted by some statement of historic fact or revealed truth beyond instant comprehension, have been led to further inquiry, and so into the realm of light and life. It is even a fact that the element of mystery, or profundity, will sometimes favorably impress the cultivated native mind, of which we have recently published in these columns a striking example. Divine mysteries there must be—a fact recognized not only by Christian thinkers, but also intuitively, in some measure, by the average pagan intellect; but all is not mystery, and the way of salvation is open and plain to the honest seeker. If we demand perfect intelligibility to the Chinese as the test of the value to them of the book to be circulated, we shall place in their hands neither tract nor Scripture. But we know that there is much that they can understand, and like nature's generous plan of seed-sowing, we do well to scatter far and wide the sacred page.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—All things considered, the month of December has been the best month for the Society since my connection with the work. The North Alabama Conference of the Methodist Epis-

copal Church, South, with a membership of nearly 55,000, resolved to raise the amount in each Charge apportioned to it by the District Superintendent. The Alabama Conference of the Methodist Episcopal Church, South, resolved to raise a collection in every Charge for the American Bible Society. So also with the African Methodist Episcopal Zion Conference.

Great prominence was given also to the Sunday school work being done by the Society, and pledges of co-operation with the Society in this work were many and strong. We look for a forward movement on all lines of work during the year 1892.

ILLINOIS.—The auxiliaries reporting for December are two, to wit: Putnam and St. Clair. These are among the oldest auxiliaries in their respective portions of the State.

A thorough canvass of Pike County has just been completed; 5,002 families have been visited. Of these, 825 were found without a Bible, or one in 6½; (in the southern part of the county one in 4½); 634 of these families were supplied, or three-fourths of them, and 320 individuals in addition; 3,195 volumes have been circulated; 2,810 of these were sold. More than three-fourths of this work was done under American Bible Society colportage—it has been completed under auxiliary auspices.

INDIANA.—It has been very difficult to carry forward our work in the month of December. The "La Grippe" scourge has prevailed almost universally in this State. Ministers, congregations, and Sunday schools have alike suffered. But in the face of this, our report shows a handsome increase in sales, collections, and donations. Though not on the mountain top, we are not in the valley.

IOWA.—Since my last report I have attended the anniversary meetings of five auxiliaries, and visited six others. Beginning with Lucas County, I found a good society with faithful officers. Arrangements were made for a canvass, and twenty dollars were voted to the American Bible Society. At Lyons no meeting had been held for years, but at this meeting new interest was awakened and good work will be done. The same at Algona, where the Kossuth County Bible Society centers. Arrangements were made for meetings in the interest of the Bible cause in all the villages of the county, held by the officers and pastors of Algona.

The last Sabbath of the year was spent with Guthrie County Bible Society. Promises were made for more and better work by this society in the future.

Children's Bible day—a success everywhere.

KENTUCKY AND TENNESSEE.—I had pleasant visits during December to Hopkinsville and Russellville, in Kentucky, and to McKenzie, in Tennessee. The fourth Sunday being so near Christmas, I spent at my home town, where I presented our claims in one of our churches, and had a children's mass meeting in the afternoon. Indeed, I am making a specialty of these mass meetings on Sunday afternoons in my visitations, trying to get the children interested in the "children's supply."

The canvass of Logan County, Ky., was finished on the 28th of this month.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—The annual meeting of the Freeborn County Bible Society was held on the first Sunday evening of the month, in the Trinity Lutheran Church of Albert Lea. Several of the churches united for this service, and interesting addresses were made by Rev. Anderson and Rev. Dr. Cryor.

On the same evening the Steele County Bible Society held its anniversary in the Congregational Church of Owatonna. The pastors of the various churches took part in the services.

There has been quite a demand for Bibles for the Sunday School supply this month. Your Superintendent used nearly all the books he had on hand, and had to buy a number from the depositories in order to meet the demand. Some of the societies visited have taken hold of the work in a promising way, and will doubtless make their influence felt in their fields of labor.

NEBRASKA, COLORADO, AND WYOMING.—The first Sunday of December I was at Tecumseh, Neb. I preached in the Presbyterian Church in the morning and addressed the Johnson County Bible Society in the evening, in the Church of the Disciples.

I spent the next Sunday in Weeping Water. Addressed the Congregational Church in the morning. Addressed the Weeping Water Bible Society in the afternoon, in the Methodist Episcopal Church, and preached in the Congregational Church in the evening. On this day also I addressed the Sunday School of the Methodist Episcopal Church, speaking four times for the Bible cause.

The last Sunday I was with the Cass County Bible Society, at Plattsmouth. I preached in the Presbyterian Church in the morning and addressed the Sunday School of the same. In the evening I addressed the Cass County Bible Society in the Methodist Episcopal Church of Plattsmouth.

In all these meetings collections were taken for the Bible cause or promised in the near future.

NEW JERSEY AND DELAWARE.—On December 3d the Union County Bible Society held its anniversary in the Congregational Church at Westfield, N. J. This was the first public meeting held by the society in six years. The occasion was full of interest, and we think a new impetus was given to the work. Short addresses were delivered by Rev. J. W. Teal, D.D., Rev. Charles H. Patten, and your Superintendent. The annual address was delivered by Rev. Otis Glazebrooks, D.D., of the St. John's Protestant Episcopal Church of Elizabeth, N. J.

On Sabbath, Dec. 6th, I preached in the Methodist Episcopal Churches at Point Pleasant and Manasquan, N. J. The congregations were large, and much interest was manifested in the Bible cause.

On Sabbath morning, Dec. 13th, I represented our work in the Methodist Episcopal Church at Clayton, N. J., and in the evening in the Presbyterian Church. Collections for the Bible Society were largely increased.

On the 16th I met and addressed the Cape May County Bible Society at Cape May City. Almost the entire county has been canvassed the past year and the needy supplied with the Scriptures. The contributions to the American Bible Society will be larger than the previous year.

Sabbath, Dec. 20th, was spent with the Green Street and Broad Street Methodist Episcopal Churches of Trenton, N. J. The Bible collections will be nearly double those of last year.

NEW YORK.—The annual meeting of Oswego County Auxiliary took place at Oswego on Dec. 8th. Those present said it was the best anniversary they had attended for some years. This was largely the result of the zealous labors of the chairman of the executive committee.

After discussion of the subject of the Bible in every home, and how to supply every home with the Bible, the following resolutions were adopted:

Resolved, That the work of supplying all the homes with Bibles be continued until it is completed.

Resolved, That the executive committee be authorized to arrange for the observance of a "Bible day" by all the churches in the county.

December 13th was devoted to the visitation of the churches of Lawyersville, Sharon Hill, Little York, and Cobleskill. Large audiences were in attendance and generous contributions were made.

December 31st was the seventy-fifth anniversary of the Fulton and Hamilton County Auxiliary. It was celebrated at Johnstown. The morning session, which was devoted to business, was held in the Court House, where the society was organized, and the afternoon and evening sessions were held in the Presbyterian Church, on which occasion memorial addresses were delivered by Rev. W. E. Park, D.D.; Hon. D. B. Judson, and Hon. Horace E. Smith. These speakers referred especially to Rev. Elisha Yale, D.D., who was the first to agitate the formation of the society, and was for thirty years its secretary; to Rev. Simon Hoosac, its first president; to Judge Robinson, president for thirty years; to Rev. Dr. Wood, and to Hon. Daniel Cady. Addresses were also delivered by Rev. J. A. Williamson and your Superintendent.

Liberal contributions have been made by several of the churches, and the heavy debt incurred by a canvass of the field removed, leaving a small balance in the treasury.

The review of the history of this society served to increase the interest in Bible work, and the society enters upon the year determined upon increased activity.

OHIO.—The work in general with the auxiliaries was encouraging. I spent Sabbath, the 20th, with the Wood County Society, at Bowling Green. This society had made a thorough canvass of its large field, in which 10,100 families were visited, 796 of whom were found without a Bible and 713 supplied.

Though the auxiliary had but a small credit on beginning the work, it came through without debt, and is moving on with more strength than before.

I attended the Salem Society's anniversary on the 27th. A very large and interesting meeting was held in the Presbyterian Church in the evening, with all the pastors and congregations uniting. The Bible Society is alive in Salem.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—I was at Roseberg, in Douglas County, Oregon, on the first Sabbath in December. By invitation of the pastor I occupied the pulpit of the Methodist Episcopal Church in the morning. The

annual meeting of the Douglas County Bible Society was held at the Baptist Church in the evening, the Methodist and Presbyterian Churches, with their pastors, uniting with the Baptist in the services, Rev. H. P. Satchnell, Rev. W. A. Smick, and your District Superintendent, addressed the meeting.

The annual meeting of the Marion County Bible Society was held at the First Methodist Episcopal Church in Salem, on Monday evening, the 28th, and was addressed by your District Superintendent. While the collections have not been large, the sales of Bibles have been quite encouraging. More than one hundred children have been supplied with a copy of the Bible during the month.

TEXAS.—This month I attended the annual meetings of five auxiliary societies, viz., Denison, in Grayson County, Collin County, Hunt County, Hopkins County, and Winnsboro, in Wood County. The results were about as usual, excepting Denison. The interest there was unusually good, and the attendance large. The pastors of the city heartily co-operated. This society has employed a colporteur for two months to canvass in its field.

My Sunday School report shows that 100 scholars, in five schools, were furnished Bibles of their own, in value \$66 70; also, Fannin County Auxiliary reports having furnished 158 scholars with Bibles, in seven schools in that county, in value \$77 10. Total scholars furnished Bibles of their own, 258, in value \$143 80.

MADISON COUNTY BIBLE SOCIETY, N. Y.
EXTRACTS FROM AN HISTORICAL SKETCH, BY REV.
DWIGHT WILLIAMS.

It is now seventy-five years since the formation of this society by some of the most prominent men in the history of the county. At the time of its organization, Madison was but ten years old, having been set off from Chenango, of which it was a part in 1806. It was only twenty-six years after the first wagon road had been cut through the county to the west. There were few settlers anywhere in the county, prior to 1793. It was about this time that a young man from the city of Amsterdam, Holland, came to this country, sent by the Holland Land company to explore this region, and make purchases for the company with an interest in them himself, and in 1793 he began the settlement of Cazenovia. He was a man of fine scholarship and of elegant culture, and yet he bravely took up the hardy life of a pioneer. He drew around him an energetic and intelligent class of men, who were interested in the moral and religious improvement of the growing community.

In the records of our society we find this entry: "At a meeting of a number of respectable inhabitants of the county of Madison, convened in the village of Cazenovia at the house of William Hatch, innkeeper, on Tuesday evening, October 1st, 1816, for the purpose of taking into consideration the expediency of forming a Bible society in this county."

The great and good men are gone, but their works follow them. It is true these yearly gatherings have not always been occasions of enthusiasm and great numbers, but it means something when for seventy-five years with the few exceptions this convened yearly in some one of the villages of our county and

this book of record represents a work and an array of names that have gone in to the moral and philanthropic history of our land. Our society is only one of thousands with a history as romantic as pleasant, and useful as our own, fractions of a giant enterprise that is like the tree of life in the fruit that it scatters broadcast over the nations.

When this society was formed there were many portions of the Empire State still in wilderness. The Erie canal was not begun. Railroads were things of the unseen future. To-day we know pretty well the results of yesterday's elections, but then it took weeks to get returns from our own State. The journey of the Atlantic was one of long and weary weeks. And few were the men of that age that have seen the waters of the Mississippi. To-day New York Harbor and Puget Sound are only five days apart. There are cities beyond the Mississippi then undreamed of, that are many times larger than New York was then. But the spirit of the age is not only one of great civil and peculiar interest but it has linked to itself the great moral and spiritual concerns of Christ's kingdom. It has caught up the Bible itself and is carrying it on a highway of light around the world. The scholarship of Christendom has been given to its translation in all the languages of earth. The American Bible Society is itself a creator of vast aggressive movements upon the powers of darkness, and is also a creation of a marvellous advance in the world's philanthropy and social and spiritual power.

We do well to-day to devise some new plans for the future, build new powers of observation, see what God requires of us in carrying this grand institution down the future. To this end we ought to see to it that no year passes by without a regular meeting of the society, with a well devised programme. We ought to keep the links of the chain of years all intact, and it is a loss not to be repaired to allow a year to pass with no call for a conference of its members. We read tenderly and thoughtfully the record of seventy-five years ago.

Somewhere down the future the records we make in these years will be read by those not yet born. Our work may be less conspicuous than that of the fathers, but we can at least make it worthy of their interest, and make them feel that the men of this day were careful and generous in their labors for our own auxiliary. Our society is a thing of growth; what can we do to increase its fruitfulness? Not all of its work has been chronicled on the pages of the secretary's book. Its best work has been recorded by the angels. Let us love the Bible cause better. Out of that love we shall do more for it. May the great Head of the church give us wisdom, faith, and love to take care of this work, that lies so near his own affection and purpose!

VERMONT BIBLE SOCIETY.

The work of the society has been carried forward mainly in the same way as in former years. In some directions less has been accomplished than in the previous year, and in other ways more has been done. As a whole the work exceeds the average of the past seven years, and shows some encouraging features.

As formerly, the interests of the society have been presented by the secretary to Sabbath congregations

and to week-day gatherings as opportunity offered and strength allowed. The various branches of the work, embracing many details, have also been superintended by him.

The work of our depositories is very encouraging. Here the sale of Bibles has reached \$2,022 44, exceeding that of the previous year by some \$60 00, and exceeding the average of the last ten years by over \$700 00, and nearly equalling the largest sale for any one of those years. The needy have here been furnished to the extent of \$61 14, while life members of the Vermont and American Societies have been supplied on their membership to the extent of \$107 70.

The whole expense of these depositories, including freight on books from New York, was \$252 68, or less than twelve and one-half per cent on the sales.

COLPORTEUR'S WORK.

Forty-two towns have been canvassed during the year by three persons who have been largely in the employ of the society for the past few years. The canvass of Orleans County has been completed, and so has Rutland County, with the exception of Rutland; Essex County has also been canvassed, and four towns in Addison County.

Of the 8,446 families visited, 879, or one in nine and sixteenths, had no Bible, and of this number 184 were Protestant families. Bibles were furnished to 229 of those destitute families, and the New Testament to thirteen more. In this way the word of God was put within the reach of more than a thousand people who did not have it before, besides all sold in families partially supplied. In this canvass the experience of former years has been confirmed. In the neighborhoods and towns where there is the least church-going we find the least demand for the Bible. In such places Bibles are not worn out by use, and the poorest kind of a book satisfies any desire to have the word of God in the home. In this canvass 317 Douay Bibles were found, and 134 families visited that were illiterate.

FROM SUNDAY SCHOOLS.

The treasurer reports \$609 13 received during the year, and \$175 00 have been received since his books were closed. With this money we have kept up the supply of Bibles in our public institutions, furnished many blind and poor people, and sent \$100 to New York for the colored schools in the South, and another \$100 for work in Bohemia. The reports that come back to us from places where the children's money is used are most gratifying.

For various reasons a little less money has been received than on some previous years, but, with that fact in view we have no cause for discouragement. We have done a large amount of work, and come to the end of the year with money enough on hand to cancel all indebtedness, while the interest in the work done by the Society seems to be on the increase.

OFTEN in reading Holy Writ curious thoughts obstruct our path. We wish to understand and argue, where we should pass by. If you would drink a profitable draught read with humility, with simpleness and faith, and never long to gain the name of "wise."—*Thomas à Kempis.*

MISCELLANEOUS.

For the Bible Society Record.

SEARCH THE SCRIPTURES.

BY REV. DWIGHT WILLIAMS.

As pearls deep in the caverns of the sea,
As gold concealed within the mountain rocks,
Or cherub forms in uncut marble blocks,
As stars through lenses only known to be,
God hides the treasures of his word, and he
Opens to him who comes and meekly knocks,
And all his labyrinthine doors unlocks,
To palaces of love and royalty;

Go, seeker with thine empty hand and heart,
And for thy chambers gather precious store;
Go, often from the eyes of men apart,
And take the gems and richly freighted ore,
And stones to fashion with exquisite art,
For blessings now, and riches evermore.

HARMONY OF THE NEW TESTAMENT SCRIPTURES WITH HISTORY.

There is no disputing the fact that, short as is the period covered by the writers of the New Testament, it falls strictly within the domain of history and abounds in the most complicated phases of the political, moral, social, and religious life of the Jewish nation, and could not fail to have occasioned the greatest perplexity to an ordinary narrator.

There is no disputing also the fact that the writers of the New Testament handle these phases with an absence of all strain or effort. They "move easily and freely in their armor," and allude incidentally and naturally to numberless little incidents, bound up with special times, occasions, and circumstances, each having its own local or national or religious or political coloring, each marked by the most precise and graphic touches, which no marvellous skill of adjustment and no perfection of artistic power, in that or any other age, could have elaborated, unless they were dealing with strictly historical facts, and as true men were dealing truly with actual events occurring in their own times.

There have been, it must be allowed, signal triumphs won by the genius of poetic and literary imagination. But in all literature there is no other instance of the existence of a number of separate and independent documents bound up in a single volume, relating to an historical period which had its records, its archives, and its monuments, and purporting to give an account of events occurring within that period, that can be shown to teem with such minute and truthful incidental allusions to facts, at first sight of the most insignificant import but which on examination are found to have momentous bearing on those events.

Every quotation from Josephus, Tacitus, or Suetonius, every fresh archæological exploration in Palestine, Asia Minor, or Greece, only serves to illustrate the minute accuracy with which their titles are given to Roman procurators and proconsuls, Greek "politarchs," and Asiatic cediles, and to demonstrate the fidelity with which dual systems of government, of military forces, of capital punishment, of language, and of religious life, are described as blended to-

gether and co-existing side by side, at the only period when that co-existence was possible, amongst the strangest of all strange people, the Jewish nation, whether living in its own land or scattered throughout the Roman empire.

When we find these numberless incidental allusions receiving such striking and unexpected confirmation, we are placed in possession of another link in the chain of evidence, which convinces us of the reality of the historical foundation on which Christianity rests and the truth of the gospel story.

That story is in its outline attested by classical authors of repute, and this attestation remains certain and indisputable, even supposing the New Testament had never been written at all. We must destroy the Annals of Tacitus, the Lives of Suetonius, the Letters of Pliny, if we wish to get rid of their testimony that in the reign of the emperor Tiberius one called Christ existed; that Judaea was the place of his teaching; that he was put to death at the command of Pontius Pilate; that in spite of his death his doctrines rapidly spread throughout the Roman world; that they attracted a vast number of converts; that, in consequence, the ancient sacrificial system gradually disappeared; that the Christians worshipped Christ as a God, and for his sake suffered cruel persecution.

But what fact is more miraculous in the true sense of the word than this—that the three short years of the life of him whose career was thus cut short by a cruel and infamous death should have sent forth an influence which has changed the face of the Western world, and that his personality should be at this moment the most potent force in the present age?

G. F. MACLEAR.

A BIBLE FOR A PISTOL.

"See, mother, see what I have brought you!" exclaimed a young Brazilian, holding up to view a well-bound, gilt-edged book. "Antonio Marques told me that the priest ordered him to burn it, but he did not like to destroy so good a book, and was afraid to displease the priest by keeping it, so I offered to trade my old double-barrelled pistol for it. I thought you might like to have the book, for they say it is all about religion, and you are so religious. It might be of some use when you go to repeat your prayers for people who are dying."

The mother took the book from her son's hands, and slowly reading the title, "A Santa Biblia," said: "Ah! this is good; this is the 'Rule of Life.' I am glad to have it." Then beginning at the first of Genesis, she glanced over several chapters until she reached the tenth. "Yes, you are right, my son, here is just the kind of prayer I want. Here is a long list of names, and as they are all in the Bible, they must all be of saints, and some of them will surely help the poor creatures."

The youth frequently found his mother with the book before her when he came in from his work, and had he taken the trouble to look over her shoulder, he would have found her always reading the tenth chapter of Genesis.

The woman, who had a fame of knowing by heart a great many prayers, was often sent for to go even long distances to repeat them for the hope and com-

fort of the dying; and she was faithfully trying to master the long names so as to say them off glibly to serve as a prayer.

One day, as they sat taking their noon-day coffee, a messenger came from a neighboring plantation, begging her to go at once to see a young girl who was very ill. With book in hand she set out, and arriving at the house, a sad though not unusual sight met her eyes. A girl of about fifteen lay upon the bed, her beautiful black eyes looking strangely bright in contrast with the pale features. The parents and sisters, instead of caring for her, were wringing their hands and wildly crying out: "She is dying! She is dying!" The sick girl feebly stretched out a wasted hand, gasping: "They say that I am dying; teach me quickly how to die; tell me, what must I do?" The old woman gently shook her hand, and in a soothing voice, said: "Don't be nervous, dear; if you will repeat after me the Pater Noster, the Ave Maria, the prayer to St. Joseph, and the rest, and then a prayer that I have learned from this good book, you need not be afraid."

A sight never to be forgotten by one who knows that there is but one "name under heaven, given among men whereby we must be saved," was this death-bed scene. The old woman, in clear tones, rapidly repeated among other things: "Shem, Ham, Japheth, Gomer, Magog, Madai, Javan," and so on through the long list. The dying girl vainly tried to follow her as her voice grew fainter and fainter, for she was, with all her failing strength, clinging to this false hope, as she passed out into eternity.

Some years later the young man who had gotten the Bible in such a curious way married, and left the old house to live at the wife's homestead. One evening, as the old father sat in his usual place reading, the husband said: "Anninha, what is that book your father is always reading?"

"That," she replied, "is the Bible. He often tells me about what he reads, and it is very interesting. I wish I could read it for myself; but it is a French book, and I can only read Portuguese."

"If it is called the 'Holy Bible,'" said he, "then my mother has it in Portuguese, for I gave it to her long ago. I never read it myself, but she used to learn things out of it for prayers. They never sounded very interesting to me."

"Could you get it for me, José?" she asked.

"Yes, I will go over and ask mother for it to-morrow," promised he.

When the wife got the Bible, she carried it to her father, who was much pleased to find this favorite book in his native tongue, and, opening it at the New Testament, he began to read aloud. The young couple listened, and soon grew so interested that they begged him to go on, till they kept him reading late into the night. Deeply touched by the "old, old story of Jesus and his love," they began to read for themselves. Soon they learned that pardon and peace had already been purchased for them, and that what God required of them was not penances and a bondage to fear through life, and masses and the agonies of purgatory after death, but childlike faith and loving obedience—that godliness which gives promise of the life that now is, and that which is to come.

The son's first wish was to have his mother learn

the good news, so he carried back the Bible, saying: "Why, mother, you never got the best out of this book! You only looked for something to die by, and it is full of good words to live by, as well. Let me read you some."

"No, my son," responded she, "I got what I wanted out of the book, and that is enough for me. I do not care to look for more."

"But, mother," pleaded he, "you would be so much happier if you knew the true way to live and to die."

"Hush, José," said the mother indignantly. "Do you dare to hint that I, who have taught so many how to die, do not know myself? Let me alone, and do not trouble me any more about the book."

The man went back to his wife troubled and disappointed. The more they studied the book, however, the better they understood that it was God's Spirit who had opened their eyes, and to him they must look to perform the same miracle upon their mother, that blind one leading the blind, and for this they are still daily watching and praying.—*Children's Work for Children.*

BIBLE SOCIETY RECORD.

NEW YORK, FEBRUARY 18, 1892.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, February 4th, 1892. Theophilus A. Brouwer, Esq., Vice-President, in the chair.

The religious exercises were conducted by the Rev. Bishop E. G. Andrews.

Letters were presented from the Bible Society in France asking for an appropriation to enable that society to publish at once an edition of 10,000 copies of the New Testament in 12mo., as the last edition was almost exhausted; from the missionaries in South Africa, asking the Society to publish a new edition of the Bible, and a separate edition of the New Testament in the Zulu language; from Rev. Young J. Allen, D.D., of Shanghai, General Secretary of the Revision Committees on the Standard Chinese Bible, with a list of the members of the three committees; from Rev. Andrew M. Milne, of the La Plata Agencies, with an interesting account of a tour made by Mr. Penzotti and his wonderful success in the sale of the Scriptures; together with gratifying reports of the work accomplished through the Agency during the months of August and September; from Rev. Joseph Norwood of Caracas, Venezuela, mentioning the appointment of a preacher for that place, by Bishop Haygood, of the Methodist Episcopal Church, South; from Rev. W. L. Whipple, the Society's Agent for Persia, with interesting information of the self-denial of the Moslems in obedience to the orders of the chief priest, in compliance with which they are abstaining from the use of tobacco on

account of a monopoly for its sale having been given by the king to a foreign company; from Constantinople, with the encouraging news that a vigorous policy has been inaugurated by the representative of the United States government to redress the outrages upon our colporteurs; and from the Brazil Agency with reports of distribution for September and October.

On the recommendation of the Committee on Distribution grants of books were made to the value of about \$613, and funds to the amount of \$3,000, including grants to the Russian Bible Society and to the Bible Society of France.

Issues from the Bible House during the month of January, 54,372 volumes; issues since April 1st, 790,341 volumes.

Deceased Directors.

Rev. Lyman A. Eddy, Cazenovia, N. Y.
Rev. J. Trumbull Backus, D.D., Schenectady, N. Y.
Rev. Addison Kingsbury, D.D., Marietta, Ohio.
Rev. R. W. Hawkins, Olean, N. Y.
Rev. Thomas Foulkes, Randolph, Wis.

Deceased Members.

Rev. Thomas R. Lambert, D.D., Boston, Mass.
Rev. John A. Pinkerton, D.D., Chula Vista, Cal.
Rev. Rowland B. Howard, D.D., Rome, Italy.
Rev. Andrew L. Stone, D.D., San Francisco, Cal.
Rev. A. W. Miller, D.D., Charlotte, N. C.
Rev. Charles A. Aiken, D.D., Princeton, N. J.
Rev. John R. Eads, Ashland, Ky.
Rev. William H. Ballagh, Lyons, N. Y.
Rev. Garner R. Snyder, Ocean Grove, N. J.
Rev. Timothy W. Howe, Pataskala, Ohio.
Rev. Ebenezer H. Snowden, Kingston, Pa.
Mrs. Jane G. Hunt, Brooklyn, N. Y.
Rev. Charles H. Taylor, D.D., Brooklyn, N. Y.
Rev. Patterson Fletcher, Broadway, Va.
Rev. L. N. Beaudry, Chicago, Ill.
Rev. Lewis F. Laine, Canisteo, N. Y.
John Pierce, Big Rock, Ill.
Rev. A. A. Smith, Naperville, Ill.
Rev. Josiah Milligan, D.D., David City, Neb.
George E. Warren, Jerseyville, Ill.
William Burton, Waterford, N. Y.
Mrs. Albert King, Enfield, Conn.
Mrs. Lucy B. Armstrong, Kansas City, Kan.
Elizabeth S. Maitland, New York.
Daniel Ayres, M.D., Brooklyn, N. Y.
Mrs. Sarah A. Benedict, Jonesville, N. Y.
David D. McNair, Dansville, N. Y.
Elisha Atkins, Augusta, Me.
Rev. Thomas H. Cleland, Pee-wee Valley, Ky.
Rev. E. B. Walsworth, D.D., Lyons, N. Y.
Prof. O. N. Stoddard, Wooster, Ohio.
Mrs. Mary C. Disney, Mt. Vernon, Ohio.
Rev. Levi H. Stone, Castleton, Vt.
Rev. Joseph Cory, Dunmore, Pa.
William G. Ackerman, Yonkers, N. Y.
Thomas Lipscomb, M.D., Shelbyville, Tenn.
Rev. William B. Telford, Fort Reed, Fla.
Mercy G. Coy, Sodus, N. Y.
Isaac Lewis, New York.
Mrs. Susan R. Geddes, Fountain Green, Ill.
Rev. Samuel N. Hill, Vassar, Mich.
Rev. Charles Merwin, Tabor, Iowa.
Rev. R. C. Norton, Parsons, Kan.
Rev. O. G. Wheeler, Burlington, Vt.
Mrs. Frances Heath, Lafayette, Ind.
Hannah P. Burnham, La Salle, Ill.
Mrs. Margaret Clark, Prairie City, Iowa.
Mary A. G. Balston, Honey Brook, Pa.
Rev. Samuel T. Cooper, St. Joseph, Mich.

Summary of District Superintendents' Reports for the month of December, 1891.

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|---|------------|
| Number of District Superintendents reporting..... | 21 |
| Auxiliaries, Branches, etc., visited..... | 15 |
| Anniversaries attended..... | 48 |
| New Societies and Committees formed..... | 4 |
| Sermons and Addresses delivered for the Bible cause | 197 |
| Letters sent..... | 2,106 |
| Miles travelled on official duty..... | 21,165 |
| Donations and subscriptions secured for Bible cause | \$2,284 46 |

Summary of Bible Distribution in December by 1 Compteur and 21 County Agents reporting.

| Days of Service..... | 21 | Co. Ag'ts. | 474 |
|---|-------|------------|--------|
| Miles travelled..... | 115 | | 5,289 |
| Families visited by them..... | 1,005 | | 12,215 |
| Families found without a copy of Scriptures | 300 | | 1,352 |
| Families supplied by sale or gift..... | 100 | | 876 |
| Destitute individuals supplied in addition. | 5 | | 417 |

RECEIPTS IN JANUARY, 1892.

LEGACIES.

| | |
|--|-------------------|
| Klingler, C. M. G., late of New York. | \$310 80 |
| Look, Roselia S., late of Chataqua, N. Y..... | 581 11 |
| Swisher, Anthony, late of West Lebanon, Ind..... | 5,625 00 |
| Smith, William, late of Willboro, N. Y..... | 950 00 |
| Winsor, Abby A. Cotes, late of Otsego Co., N. Y..... | 1,000 00 |
| Whiting, Mrs. R. C., late of Los Angeles, Cal..... | 50 00 |
| | \$8,466 91 |

CHURCH COLLECTIONS.

ALABAMA.

| | |
|--------------------------------------|----------|
| Alabama Conference, M. E. Ch. South | \$191 55 |
| North Alabama Conf., M. E. Ch. South | 362 92 |

ARKANSAS.

| | |
|--|-------|
| Austin, Meth. Ep. Ch. South..... | 1 25 |
| Auburn Circuit, Meth. Ep. Ch..... | 55 |
| Clark Circuit, Meth. Ep. Ch. South..... | 2 05 |
| College Circuit, Meth. Ep. Ch. South..... | 95 |
| Camden Circuit, Meth. Ep. Ch. South..... | 1 80 |
| Des Arc, Pres. Ch..... | 5 50 |
| El Dorado Circuit, Meth. Ep. Ch. South..... | 2 50 |
| Emmett Circuit, Meth. Ep. Ch. South..... | 5 00 |
| Fountain Circuit, Meth. Ep. Ch. South..... | 1 00 |
| Hot Springs, Central Meth. Ep. Ch. South..... | 2 00 |
| Imboden Circuit, Meth. Ep. Ch. South..... | 1 00 |
| Malvern Hill, Meth. Ep. Ch. South..... | 1 50 |
| Ozark, Meth. Ep. Ch. South..... | 1 5 |
| Paris, Meth. Ep. Ch. South..... | 1 80 |
| Princeton Circuit, Meth. Ep. Ch. South..... | 11 00 |
| Russellville, Meth. Ep. Ch. South..... | 8 25 |
| Redfield, Meth. Ep. Ch. South..... | 2 10 |
| Richmond & Rocky Comfort, Meth. Ep. Ch. South..... | 5 55 |
| Sylvania, Pres. Ch..... | 4 50 |
| South Hot Springs, Meth. Ep. Ch. South..... | 1 50 |
| Washington, Meth. Ep. Ch. South..... | 2 75 |

CALIFORNIA.

| | |
|----------------------------------|-------|
| Carpanteria, First Pres. Ch..... | 3 50 |
| Fresno, First Pres. Ch..... | 80 00 |

CONNECTICUT.

| | |
|-------------------------------------|-------|
| Norwich, Park Cong. Ch..... | 24 44 |
| " Greenville Cong. Ch..... | 8 00 |
| New London, First Church of Christ. | 9 28 |

BIBLE SOCIETY RECORD.

| | | |
|---|---------|----------|
| Number of books sold..... | 175 | 1,862 |
| Value of books sold..... | \$25 00 | \$816 72 |
| Number of books distributed gratuitously..... | 6 | 996 |
| Value of books distributed gratuitously..... | \$1 50 | \$301 36 |
| Contributions received..... | | \$687 80 |

Summary of 48 Annual Reports of Auxiliary Societies, received in January, 1892.

| | |
|---|------------|
| Receipts from sales in twelve months..... | \$3,494 86 |
| Receipts from collections and donations..... | 2,035 07 |
| Paid American Bible Society on book account..... | 3,880 16 |
| Paid American Bible Society on donation account..... | 912 75 |
| Expended on their own fields..... | 1,188 78 |
| Value of books donated..... | 161 74 |
| Value of stock on hand at date..... | 5,173 03 |
| No. of these auxiliaries reporting general operations | 7 |
| Collecting and distributing Agents employed..... | 7 |
| Families visited by them..... | 11,352 |
| Families found destitute..... | 954 |
| Destitute families supplied..... | 751 |
| Destitute individuals supplied in addition..... | 253 |
| Sabbath and other schools supplied..... | 6 |

CONNECTICUT.—Continued.

| | |
|------------------------------------|--------|
| Trumbull, Cong. Ch..... | \$4 25 |
| Warehouse Point, Meth. Ep. Ch..... | 4 00 |

DELAWARE.

| | |
|--------------------------------|------|
| Kent Island, Meth. Ep. Ch..... | 1 00 |
|--------------------------------|------|

FLORIDA.

| | |
|-------------------------|------|
| Micanopy, Pres. Ch..... | 2 00 |
|-------------------------|------|

GEORGIA.

| | |
|---------------------------------------|------|
| Atlanta, Chapel St. Meth. Ep. Ch..... | 1 00 |
| Grace Meth. Ep. Ch. South..... | 1 05 |

| | |
|---|----|
| Bass's Sunday School, Macon Circuit, Meth. Ep. Ch. South..... | 60 |
|---|----|

| | |
|---------------------------------------|-----|
| Barnesville, Meth. Ep. Ch. South..... | 6 5 |
|---------------------------------------|-----|

| | |
|--|------|
| Buchanan, Mission Meth. Ep. Ch. South..... | 5 00 |
|--|------|

| | |
|-----------------------------------|------|
| Decatur, Meth. Ep. Ch. South..... | 2 50 |
|-----------------------------------|------|

| | |
|--|------|
| Eden Circuit, Meth. Ep. Ch. South..... | 5 00 |
|--|------|

| | |
|--|------|
| Greene Circuit, Meth. Ep. Ch. South..... | 8 00 |
|--|------|

| | |
|--|------|
| Hinesville Circuit, Meth. Ep. Ch. South..... | 2 00 |
|--|------|

| | |
|---|------|
| Higginson, Meth. Ep. Ch. South, S. S..... | 1 00 |
|---|------|

| | |
|-----------------------------|------|
| Jonesville, Mission Ch..... | 4 00 |
|-----------------------------|------|

| | |
|--|------|
| Mt. Vernon Circuit, Meth. Ep. Ch. South..... | 1 00 |
|--|------|

| | |
|--|------|
| South Camden, Mission Meth. Ep. Ch. South..... | 5 45 |
|--|------|

| | |
|--------------------------------------|------|
| St. Mary's, Meth. Ep. Ch. South..... | 9 20 |
|--------------------------------------|------|

| | |
|-------------------------------------|------|
| Talbotton, Meth. Ep. Ch. South..... | 4 50 |
|-------------------------------------|------|

ILLINOIS.

| | |
|---|-------|
| Chicago, Norwegian & Danish Conference, Meth. Ep. Ch..... | 53 79 |
|---|-------|

INDIANA.

| | |
|---------------------------|------|
| Petersburg, Pres. Ch..... | 4 00 |
|---------------------------|------|

IOWA.

| | |
|---|------|
| Iowa Conference, Swedish Evangelical Lutheran Augustana Synod.... | 8 00 |
|---|------|

| | |
|--------------------------|------|
| Jolly, Meth. Ep. Ch..... | 2 00 |
|--------------------------|------|

| | |
|-----------------------|------|
| Panora, Pres. Ch..... | 3 49 |
|-----------------------|------|

| | |
|---------------------|------|
| " Christian Ch..... | 2 05 |
|---------------------|------|

KENTUCKY.

| | |
|-------------------------------------|------|
| Bardstown, Meth. Ep. Ch. South..... | 2 15 |
|-------------------------------------|------|

| | |
|------------------------------------|------|
| Greensburg, Ebenezer Pres. Ch..... | 8 50 |
|------------------------------------|------|

MASSACHUSETTS.

| | |
|---------------------------------|-------|
| Fall River, First Cong. Ch..... | 27 47 |
|---------------------------------|-------|

| | |
|------------------------------------|-------|
| Lowell, Kirk St. Meth. Ep. Ch..... | 25 00 |
|------------------------------------|-------|

| | |
|------------------------|-------|
| Spencer, Cong. Ch..... | 12 50 |
|------------------------|-------|

| | |
|-----------------------|-----|
| Warren, Cong. Ch..... | 222 |
|-----------------------|-----|

MINNESOTA.

| | |
|----------------------------------|------|
| Argyle, Pres. Sunday School..... | 2 40 |
|----------------------------------|------|

| | |
|--|------|
| Blooming Prairie, Norwegian Lutheran Ch..... | 6 70 |
|--|------|

MINNESOTA.

| | |
|----------------------------|------|
| Chapel Hill, Pres. Ch..... | 1 00 |
|----------------------------|------|

| | |
|-----------------------|------|
| Durham, Pres. Ch..... | 9 25 |
|-----------------------|------|

| | |
|------------------------------|-------|
| Fayetteville Presbytery..... | 33 60 |
|------------------------------|-------|

| | |
|------------------------|------|
| Madison, Pres. Ch..... | 1 45 |
|------------------------|------|

| | |
|------------------------------------|------|
| Poplars Ferry, Ref'd Ch. S. S..... | 1 07 |
|------------------------------------|------|

| | |
|---|-------|
| Western N. C. Conf., Meth. Ep. Ch. South..... | 59 56 |
|---|-------|

| | Credited as Donation. | Credited on Account. | | Credited as Donation. | Credited on Account. | | Credited as Donation. | Credited on Account. |
|------------------------------|--------------------------|-------------------------|--|--------------------------|-------------------------|--|--------------------------|-------------------------|
| Montgomery Co., Ind..... | | \$80 25 | New London, Wis..... | | \$17 94 | Rutherford Co., Tenn..... | | |
| Marshall Co., Ia..... | | 44 16 | Osage Co., Ks..... | | 4 70 | Rush Co., Texas..... | | 14 70 |
| Monona Co., Ia..... | | 21 70 | Osborne Co., Ks..... | | 19 60 | Selma, Ala..... | | 21 00 |
| Monroe Co., Ia..... | | 3 25 | Oxbow, N. Y..... | | 66 00 | Sebastian Co., Ark..... | | 9 46 |
| Nebraska Co., Ia..... | | 53 15 | Oswego Co., N. Y..... | | 60 00 | Stephens, Ark..... | | 5 55 |
| Marion Co., (South) Ks..... | | 8 28 | Otagamie Co., Wis..... | | 160 06 | Stewart Co., Ga..... | | 22 50 |
| McPherson Co., Ks..... | | 15 42 | Pensacola, Fla..... | | 74 79 | Shelby Co., Ill..... | | 60 00 |
| Morris Co., Ks..... | | 26 42 | Pulaski Co., Ga..... | \$15 00 | 15 00 | Sangamon Co., Ill..... | | 40 50 |
| Maryland..... | | 500 00 | Peoria Co., Ill..... | | 17 36 | Stephenson Co., Ill..... | | 128 00 |
| Massachusetts..... | \$400 00 | 900 00 | Parke Co., Ind..... | | 37 00 | St. Clair Co., Ill..... | | 50 00 |
| McPleasant, Mich..... | | 4 50 | Pago Co., Ia..... | | 57 14 | Scott Co., Ill..... | | 1 92 |
| Mackinac Co., Mich..... | | 18 62 | Pottawatomie Co., Ia..... | | 19 80 | Summer Co., Ks..... | | 20 00 |
| Memominée Co., Mich..... | | 53 18 | Paynesville & Vicinity, Bible Com., Minn..... | | 128 84 | Sedgwick Co., Ks..... | | 44 21 |
| Marshall Co., Miss..... | | 18 40 | Prentiss Co., Miss..... | | 22 32 | Southwestern, La..... | | 83 52 |
| Minneapolis Welsh, Minn..... | | 1 07 | Passaic Co., N. J..... | | 33 00 | Sand Beach & Vic., Mich..... | | 1 27 |
| Mille Lac Co., Minn..... | | 82 00 | Portage Co., Ohio..... | | 50 00 | Stevens Co., Minn..... | \$11 01 | |
| Mount Zion, Mo..... | | 6 50 | Pittsburgh Welsh, Pa..... | 100 00 | 47 39 | Spring Valley, Minn..... | | 23 70 |
| Mercer Co., N. J..... | 30 00 | | Pennsylvania..... | | 3,000 00 | Scotland Co., Mo..... | | 38 04 |
| Monroe Co., N. Y..... | | 100 00 | Pickens Co., S. C..... | | 7 54 | St. Louis, Mo..... | | 200 00 |
| Montgomery Co., N. Y..... | 300 00 | | Redding, Ct..... | 39 00 | Redding, Ct..... | Springview Bible Com., Neb..... | | 80 00 |
| McDowell Co., N. C..... | | 1 51 | Rockdale Co., Ga..... | | 27 15 | Salem Co., N. J..... | 20 60 | 64 83 |
| Mecklenburg Co., N. C..... | | 10 00 | Randolph Co., Ill..... | | 877 80 | Schoharie Co., N. Y..... | | 42 72 |
| McKenzie, Tenn..... | | 89 20 | Rush Co., Ind..... | | 74 07 | Sullivan Co., N. Y..... | | 12 60 |
| Madison Co., Tenn..... | | 67 25 | Rooks Co., Ks..... | | 20 45 | Saratoga Co., N. Y..... | 14 77 | |
| Milwaukee Co., Wis..... | | 12 90 | Reno Co., Ks..... | | 10 00 | Salem Bible Asso., N. C..... | | 98 46 |
| Mifflin Welsh, Wis..... | 47 45 | 11 16 | Rockland Co., N. Y..... | \$5 68 | 73 82 | Salem, Ohio..... | 80 00 | 80 66 |
| Mineral Co., West Va..... | | 25 00 | Rowan Co., N. C..... | | 60 00 | Salem Welsh, (Van Wert Co.) Ohio..... | | 18 26 |
| New Hampshire, N. H..... | | 922 53 | Radnor Welsh, Ohio..... | | 7 90 | Spartanburg Co., S. C..... | | 15 00 |
| New York, N. Y..... | | 189 45 | Rapid City, S. D..... | | | San Antonio, Texas..... | | 25 00 |
| Northfield, Minn..... | | 50 00 | | | | Seguin, Texas..... | | 14 96 |
| Nashville, Tenn..... | | 33 00 | | | | | | |

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

| | Legacies. | Church Collect- ions. | Gifts from Aux- iliaries. | Gifts from Indi- viduals. | From Sales of Books Donated. | Sales reported by Colpor- teurs. | Income from Perpetual Trust Funds. | Sales re- ported by Foreign Agents. | Grants to Missionary and other Societies. | Miscellane- ous. | Total Transfers. | Total Cash. |
|----------------|-----------|-----------------------------|---------------------------------|---------------------------------|---------------------------------------|---|--|--|---|---------------------|---------------------|----------------|
| Cash..... | 8,466 91 | 1,748 26 | 3,553 64 | 506 51 | 275 12 | 284 34 | 2,083 23 | 2,495 46 | ..... | 5 50 | \$ | 19,418 97 |
| Transfers..... | | | 66 19 |  | ..... | ..... | ..... | ..... | ..... | 2 50 | 68 69 | |

| | | | | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|--|--------|-----------|
| From Auxiliaries. | | | | | | | | | | | | |
| " The Trade..... | | | | | | | | | | | 517 53 | 20,128 00 |
| " Rents..... | | | | | | | | | | | 17 66 | 4,294 38 |
| " Investments subject to Life Interest..... | | | | | | | | | | | | 2,885 37 |
| " J. Burr Legacy Income..... | | | | | | | | | | | | 2,026 53 |
| " Interest on Available Funds..... | | | | | | | | | | | | 787 20 |
| " Fitch Shepard Bible Fund—Income Added..... | | | | | | | | | | | | 1,893 50 |
| " Sinking Fund Account) Anna Pope Legacy..... | | | | | | | | | | | | 525 00 |
| " " Alex. Campbell Legacy..... | | | | | | | | | | | | 172 69 |
| " Electric Light..... | | | | | | | | | | | | 39 25 |
| " British and Foreign Bible Society..... | | | | | | | | | | | | 334 97 |
| " Trust Funds—For Re-investment..... | | | | | | | | | | | | 101 55 |
| Subscriptions for Exhibit at Columbian Exposition. | | | | | | | | | | | | 2 00 |

RECEIPTS FOR MANUFACTURING ACCOUNT.

| | Depository Sales. | Retail Sales. | Sales of Waste Material. | Job Work. | | Miscellaneous. |
|----------------|----------------------|---------------|-----------------------------|-----------|--|----------------|
| Cash..... | | 2,682 28 | 236 25 | ..... |  | 200 00 |
| Transfers..... | 15,642 44 | 399 36 | ..... | 340 87 | | 8 04 |

| | | | | | | |
|---------------------------------------|--|--|--|--|--|-----------|
| Total Transfers..... | | | | | | 17,329 55 |
| " Cash Receipts..... | | | | | | 55,392 97 |
| Cash Balance from December, 1891..... | | | | | | 30,231 87 |

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$85,624 84

February, 1892.

BIBLE SOCIETY RECORD.

31

| | Credited as Donation. | Credited on Account. |
|-----------------------------|--------------------------|-------------------------|
| San Marcos & Hays Co., Tex. | \$67 25 | |
| Stevens City, Va. | 20 97 | |
| Shawano Co., Wis. | 5 51 | |
| Tazewell Co., Ill. | \$50 00 | |
| Tipton Co., Ind. | 15 00 | |
| Tompkins Co., N. Y. | 70 00 | |
| Utica & Vic. Welsh, N. Y. | 125 00 | |
| Union, (Sauk Co.) Wis. | 5 23 | |
| Vermillion Co., Ill. | 30 00 | |
| Vermillion Co., Ind. | 2 15 | |
| Vigo Co., Ind. | 75 00 | |
| Van Buren Co., Mich. | 9 34 | |
| Vernon Bible Com., Texas. | 54 50 | |
| Virginia | 700 00 | |
| Vermont | 30 00 | |
| Wauregan Bible Com., Ct. | 5 16 | |
| Ware Co., Ga. | 20 00 | |
| West Point, Ga. | 18 15 | |
| Wayne Co., Ill. | 15 00 | |
| White Hall, Ill. | 12 23 | |
| Wabash Co., Ind. | 39 90 | |
| White City, Ks. | 10 00 | |
| Washington Co., Me. | 61 29 | |
| Washington Co., Minn. | 8 50 | |
| Washington Co., Neb. | 8 20 | |
| Weeping Water | 7 96 | |
| Warren Co., N. Y. | 55 00 | |
| Westchester Co., N. Y. | 370 61 | |
| Wellesville & Vic., Ohio. | 41 76 | |
| Wayne Co., Ohio. | 24 49 | |
| Williams Co., Ohio. | 59 02 | |

| | Credited as Donation. | Credited on Account. |
|---|--------------------------|-----------------------------|
| Williamson Co., Tenn. | \$64 08 | |
| Winnisboro', Texas. | 38 50 | |
| Waco & McLennan Co., Tex. | 69 71 | |
| Waukesha Co., Wis. | 65 25 | |
| Wood Co., West Va. | 82 79 | |
| York Co., S. C. | 19 80 | |
| | | \$8,553 64 |
| | | \$20,128 00 |
| | | |
| | | RETURNS FROM BOOKS DONATED. |
| Bundy, Capt. Henry, Chicago, Ill. | \$16 10 | |
| Ballmier, J. J., Milton Centre, Ohio. | 23 78 | |
| Cederberg, Rev. C. A., Providence, R. I. | 2 40 | |
| Evans, Rev. J. T., Dist. Supt., Minn. | 30 05 | |
| Gilchrist, Rev. J. J., Mora, New Mex. | 4 55 | |
| Myers, Rev. T., Asheville, N. C. | 78 | |
| Mead, Rev. A. J., Dist. Supt., Wis. | 14 05 | |
| Myers, Rev. H. P., Dist. Supt., Ga. | 4 84 | |
| Parker, Rev. Z. A., Dist. Supt., Ala. | 61 82 | |
| Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa. | 2 40 | |
| Pipkin, Rev. E. M., Dist. Supt., Ark. | 20 00 | |
| Rankin, Rev. W. B., Dist. Supt., Tex. | 65 65 | |
| Rountree, Rev. O. N., S. C. | 65 | |
| Sunday School at Richfield, Ks. | 1 05 | |
| Wafright, Rev. G. W., Dist. Supt., Neb. | 27 00 | |
| | | \$275 12 |
| | | |

SALES REPORTED BY FOREIGN AGENTS.

| | |
|---------------|------------|
| Brazil Agency | \$484 00 |
| Cuba Agency | 133 55 |
| Mexico Agency | 1,877 91 |
| | \$2,495 46 |

MISCELLANEOUS.

| | |
|---|-------------|
| Trade Sales | \$4,294 33 |
| Retail " | 2,682 28 |
| Sales by Colporteurs | 234 34 |
| Rentals | 2,885 37 |
| Sales of Waste Materials | 236 25 |
| Income from Available Funds | 1,893 50 |
| " subject to Life Interest | 2,026 53 |
| " from Trust Funds | 2,088 23 |
| J. Burr Legacy Income | 787 20 |
| Fitch Shepard Bible Fund | 525 00 |
| Sinking Fund Account: | |
| Anne Pope Legacy | \$6 00 |
| Alex. Campbell Legacy | 166 69 |
| Machinery and Tools | 172 69 |
| Trust Funds for re-investment | 200 00 |
| Subscriptions for Exhibit at Columbian Exposition | 101 55 |
| Electric Light | 2 00 |
| Sundries | 89 25 |
| | 5 50 |
| | \$18,219 07 |
| Total Receipts | \$55,892 97 |

FOR JANUARY, 1892.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

| | District Sup'ts Salaries and Ex- penses. | Colpor- teurs' Salaries and Ex- penses. | Foreign Agencies. | Grants to Mis- sion'y & other So- cieties. | B. S. Record. | Miscel- laneous. | BIBLES. | | | | Total Transfers. | Total Cash. |
|-----------|--|---|----------------------|--|------------------|---------------------|---------------------|-------------------------|---------------------|----------|---------------------|----------------|
| | | | | | | | To Colport- age. | To Foreign Agencies. | To Life Members. | Donated. | | |
| Cash | 3,080 12 | 297 64 | 11,905 30 | .... | 142 43 | 585 59 | .... | .... | .... | .... | \$ | 16,011 08 |
| Transfers | .... | .... | .... | .... | 201 00 | 1 75 | .... | 589 24 | 599 15 | 1,274 49 | 2,665 63 | |

| | | |
|--|-----------|----------|
| Auxiliaries—Value of Books Supplied, &c. | 11,166 40 | 3 32 |
| The Trade— " " " " | 1,637 77 | |
| Books for the Blind on Account of Burr Legacy Income | 147 56 | |
| Bible House Expenses | 2,069 01 | |
| General Salaries and Expenses | 45 70 | 2,403 07 |
| Interest on Life Investment | 2,271 00 | |
| Fitch Shepard Bible Fund—Deposited in Savings Bank | 525 00 | |
| Sundries | 32 00 | |

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

| | Wages. | Material. | Manuf'g Repairs & Expenses. | Rent of Manufac- tory. | Machin'ry & Tools. | Salaries and Ex- penses in Depository | DEPOSITORY. | | | | Discount on Sales. |
|-----------|-----------|-----------|-----------------------------------|------------------------------|-----------------------|--|---------------------------------------|----------------------------------|------------------------------------|----------|-----------------------|
| | | | | | | | Boxes, Cartage, Postage, &c. | Value of Books re- turned. | Books Imported, Duties, etc. | .... |  |
| Cash | 10,291 14 | 12,533 69 | 128 50 | 895 18 | 1,225 64 | 570 36 | 432 79 | .... | .... | .... | 26,077 30 |
| Transfers | .... | .... | .... | .... | .... | .... | 98 62 | 8 98 | 1,558 89 | 1,666 49 | 17,329 55 |

Total Transfers.....

" Cash Disbursements.....

Cash Balance forward to February, 1892.....

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$85,624 84

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

| | |
|----------------------------------|----------------|
| HON. ENOCH L. FANCHER, LL.D..... | President. |
| REV. EDWARD W. GILMAN, D.D..... | Corresponding |
| REV. ALEXANDER MCLEAN, D.D..... | Secretaries. |
| REV. ALBERT S. HUNT, D.D..... | |
| WILLIAM FOULKE..... | Treasurer. |
| CALEB T. ROWE..... | General Agent. |

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-seven dollars.* Testaments from *five cents upwards.*

DISTRICT SUPERINTENDENTS.

| FIELD OF LABOR. | NAME AND POST-OFFICE ADDRESS. |
|--|--|
| Alabama & Florida..... | Rev. Z. A. PARKER, <i>Birmingham, Ala.</i> |
| Arkansas..... | Rev. E. M. PIPKIN, <i>Little Rock, Ark.</i> |
| California & Nevada..... | Rev. JOHN THOMPSON, D. D., <i>Oakland, Cal.</i> |
| Georgia..... | Rev. HERBERT P. MYERS, <i>Barnesville, Geo.</i> |
| Illinois..... | Rev. E. G. SMITH, <i>Princeton, Ill.</i> |
| Indiana..... | Rev. W. J. VIGUS, <i>Wabash, Ind.</i> |
| Iowa..... | Rev. R. W. HUGHES, <i>Grinnell, Iowa.</i> |
| Kansas..... | Rev. S. D. STORRS, <i>Topeka, Kansas.</i> |
| Kentucky & Tennessee..... | Rev. GEO. S. SAVAGE, M. D. <i>Covington, Ky.</i> |
| Louisiana & Mississippi..... | Rev. J. W. MC LAURIN, <i>New Orleans, La.</i> |
| Michigan & Wisconsin..... | Rev. ANDREW J. MEAD, <i>Appleton, Wis.</i> |
| Minnesota & Dakota..... | Rev. JOSHUA T. EVANS, <i>Minneapolis, Minn.</i> |
| Missouri..... | Rev. J. W. LEWIS, D. D., <i>St. Louis, Mo.</i> |
| Nebraska, Colorado, & Wyoming..... | Rev. G. W. WAINWRIGHT, D. D., <i>Blair, Neb.</i> |
| New Jersey & Delaware..... | Rev. WILLIAM W. MOFFETT, <i>Westfield, Union Co., N. J.</i> |
| New York..... | Rev. D. K. VAN DOREN, <i>Mechanicsville, N. Y.</i> |
| North & South Carolina..... | Rev. THOMAS H. LAW, D. D., <i>Spartanburg, S. C.</i> |
| Ohio..... | Rev. E. S. GILLETTE, <i>Cleveland, Ohio.</i> |
| Oregon, Washington Terr'y, Idaho, and Montana..... | Rev. P. C. HETZLER, <i>Salem, Oregon.</i> |
| Texas..... | Rev. WILLIAM B. RANKIN, <i>Austin, Texas.</i> |
| West Virginia..... | Rev. THOMAS COTTON, <i>Parkersburg, W. Va.</i> |

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, *for sale and gratuitous distribution.*

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For *local* work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1892, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually.* On the same condition a copy will be sent to *patrons of churches contributing directly to the funds of the Society.*

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.